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The Holy Prophet Muhammad (S) & his Ahlul Bayt (a)

The Holy Prophet (S) Made the Medium of Revelations and Path to Self-Surrender

Surah Ash-Shura, 42:52-53

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نُّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

Wa kazaalika awhaynaaaa ilaika ruuham-min amrinaa. Maa kunta tadrii mal kitaabu wa lal-iimaanu wa laakin ja'alnaahu nuuran-nahdii bihil man-naasahaaa-u min 'ibaadinaa; wa 'in-naka latahdii 'ilaa Siraatim-Mustaqiim,

52. And thus, too, (O Muhammad,) have We revealed unto thee a life-giving message, (coming) at Our behest.

(Ere this message came unto thee,) thou didst not know what revelation is, nor what faith (implies): but (now) We have caused this (message) to be a light, whereby We guide whom We will of Our servants: and verily, (on the strength thereof) thou, too, shalt guide (men) onto the straight way

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Siraatillaahil – lazii lahuu maa fissamaawaati wa maa fil'arz. 'Alaaa 'ilallaahi tasiirul-'umuur.

53. the way that leads to God, to whom all that is in the heavens and all that is on earth belongs.
Oh, verily, with God is the beginning and the end of all things!.

The Holy Prophet (S) is “Rahmatul Aalamin”

Surah At-Tawbah, 9:61

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ أَدْنَىٰ قُلٍّ أَدْنَىٰ خَيْرٍ لَّكُمْ يَوْمِنِ بِاللَّهِ وَيَوْمِنِ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

Wa minhumul-lazina yu’-zuunan-Nabiy-ya wa yaquu-luu-na “Huwa ’uzun.” Qul ’uzunu khay-ril-lakum
yu’-minu bil-laahi wa yu’-minu lil-mu’-miniina wa Rahmatul-lil-laziina ’aa-manuu minkum. Wal-laziina
yu’-zuuna Rasuu-lal-laahi lahum ‘azaabun ’aliim.

61. And there are some of them who malign the Prophet and say: He is one who believes every thing
that he hears; Say: “(Yes) he is a hearer of what is good for you. He believes in Allah and trusts the
believers and is (a manifestation of God’s) grace towards such of you who have (truly) attained to faith.
And (as for) those who malign the Apostle of Allah, grievous suffering awaits them (in the life to come)!”

Abdulla bin Naofil was a hypocrite; whatever he used to hear from the Holy Prophet (S), he would
divulge everything to the public. Allah informed the Holy Prophet (S) of this man’s conduct. The man was
calledHHH

and asked by the Holy Prophet (S), if he actually did it. He took an oath, saying he did not do so. The
Holy Prophet (S) said that he would be pardoned. The hypocrites came and told men that the Holy
Prophet (S) had very big ears for he hears whatever is said outside, away from him. It was then that this
verse was revealed.

The leniency of the Holy Prophet (S) towards the mischief-maker hypocrites and listening to their
excuses with toleration made them to think that he was very credulous, one who is easily deceived by
them. Hence this verse which explains that it is due to his kindness and leniency and not any credulity
that he listens to every one. At the end it also warns them against annoying the Holy Prophet (S). **Refer
to Surah al-Ahzaab, 33:57-61.**

The hypocrites used to annoy the Holy Prophet (S) by accusing him of being unworthy of his position or
annoying the members of his family or the innocent believers. The Holy Prophet (S) had prophesied that
the annoyance of the members of his family will continue after his death.

The Reciting of Salwaat on The Prophet (S) is Made Incumbent on Mankind

Surah Al-Ahzab, 33:56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

'In-nal-laaha wa Malaaa-'i-katahuu yusal-luuna 'alan-Na-biyy: Yaa 'ay-yuhal-laziina 'aamanuu sal-luu 'alayhi wa sal-limuu tasliimaa.

56. Verily, God and His angels bless the Prophet: (hence) O you who have attained to faith, bless him and give yourselves up (to his guidance) in utter self-surrender!

It is said that whenever there is a mention of the name of the Holy Prophet (S), a believer must in duty bound recite the 'Salawat' or the salutation, and the one who does not do it, shall be away from God's mercy and he who forgets to do it shall forget the right way to salvation. This is the least that every Muslim can do for the person who borne all pains and sufferings with patience to guide humanity aright and save it from being lost forever. This is highly regarded by Allah (swt) too, and amply rewarded by Him.

Hence, the believers are advised that if they want their prayers to be surely and certainly granted, encircle it with 'Salawat' i.e. by reciting it in the beginning of the prayer and at the end of it, for it is far from the Grace of Allah (swt) to accept the initial and the terminal part of the prayer which is the irrejectable offer (i.e. salawat) and reject only the middle part of the submission to Him.

The very act of 'Salawat' or Salutation implies that the Holy Prophet (S) is not considered a deity, but rather a 'Devoted Servant' deserving the highest blessings of Allah (swt).

To follow Sunnah of the Holy Prophet (S)

Surah Ali-'Imran, 3:31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Qul'in-kuntum tuhib-buunallaaha fat-tabi-'uunii yuhbib-kumullaahu wa yaghfir lakum zunuubakum: wallaahu Ghafuurur-Rahim.

31. Say (O Prophet): “ If you love God, follow me, (and) God will love you and forgive you your sins; for God is much-forgiving, a Dispenser of Grace.”

The love of God has to be proved by faithfully following the Prophet (S). It is only when we follow the Holy Prophet (S), Allah (swt) will love us and forgive our sins.

To Disobey Allah (swt) And His Prophet (S) can Erase Man's Good Deeds

Surah Muhammad, 47:33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Yaaa'ay-yuhal-laziina 'aa-manuu 'atii-'ul-laaha wa'atii-'ur-Rasuula wa laa tubtiluuu 'a'-maalakum!

33. O you who have attained to faith! Pay heed unto God, and pay heed unto the Apostle, and let not your (good) deeds come to nought!

Merely doing of any amount of good deeds in the life has no guarantee of their being of any avail to the individual. He must be a sincere believer in God and he must obey God and His Apostle Muhammad. Otherwise all the good that has been done by the individual would be made null and void. Apply this verse to those who disobeyed the Holy Prophet (S) even before he had left the world. At the verge of his departure he commanded those surrounding him, to get him pen and paper to record something so that the people may never get astray. But what was the reply? A flat denial with an insult saying “The man (i.e. the Holy Prophet) is delirious”. The injury thus caused to the Holy Prophet (S) was deep and grievous. The people created such noises that the Holy Prophet (S) at last, had to order them saying “Qoom Anni” i.e. ‘get yea away from me’.

The Holy Prophet's (S) Responsibility Towards Mankind, as Directed By Allah (swt)

Surah Ash – Shura, 42:48

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا
الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ
كَفُورٌ

Fa-'in 'a'-razuu famaah 'arsal-naaka 'alayhim hafiizaa. 'In 'alayka 'il-lal-balaagh. Wa 'in-naaa 'izaaa 'azaqnal-'insaa-na min-naa Rahmatan-fariha bihaa. Wa 'in-tusib-hum say-yi-'atum-bimaa qad-damat 'aydii-him fa-'in-nal-'insaana kafuur!

48. *But if they turn away (from thee, O Prophet, know that) We have not sent thee to be their keeper: thou art not bound to do more than deliver the message (entrusted to thee).*

And, behold, (such as turn away from Our messages are but impelled by the weakness and inconstancy of human nature: thus,) when We give man a taste of Our grace, he is prone to exult in it; but if misfortune befalls (any of) them in result of what their own hands have sent forth, then, behold, man shows how bereft he is of all gratitude!

What The Holy Prophet (S) expects in Return of His Services to Mankind

Surah Ash – Shura, 42:23

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

Zaalikal-lazii yubash-shirul-laahu 'Ibaah-dahul-laziina 'aa-manuu wa 'amilus-saalihaat. Qul-laaa'as-alukum, 'alayhi 'ajran 'il-lal-mawad-data fil-qurbaa. Wa man-yaqtarif hasa-natan-nazid lahuu fiihaa: husnaa 'in-nal-laaha Ghafuurun-Shakuur.

23. *that (bounty) whereof God gives the glad tidings to such of His servants as attain to faith and do righteous deeds. Say (O Prophet): “No reward do I ask of you for this (message) other than (that you should) love my relatives.” For, if anyone gains (the merit of) a good deed, We shall grant him through it an increase of good: and, verily, God is much-forgiving, ever responsive to gratitude.*

This verse is clear in its meaning that the Holy Prophet (S), is being commanded to ask the believers to love his kith and kin i.e. the holy Ahlul Bayt (a) and that would be the return for his apostolic services.

Etiquette in The Holy Prophet's (S) Presence, as Commanded by Allah (swt)

Surah Al – Hujurat, 49:1-5

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ

عَلِيمٌ

Yaaa-'ay-yuhal-laziina 'aa-manuu laa tuqad-dimuu bayna yada – yil-laahi wa Rasuu-lihii wat-taqul-laah: 'in-nal-laaha Samii-'un 'Aliim.

1. *O you who have attained to faith! Do not put yourselves forward in the presence of (what) God and His Apostle (may have ordained),¹ but remain conscious of God: for, verily, God is all-hearing, all-knowing!*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

Yaaa-'ay-yuhal-laziina 'aa-manuu laa tarfa-'uuu 'aswaata-kum fawqa sawtin-Nabiy-yi wa laa tajharuu lahuu bil-qawli kajahri ba'-zikum li-ba'zin 'an tah-bata 'a'maalukum wa 'an-tum laa tash-'uruun.

2. *O you who have attained to faith! do not raise your voices above the voice of the Prophet, and neither speak loudly to him, as you would speak loudly to one another, lest all your (good) deeds come to nought without your perceiving it.*

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ
لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

'In-nal-laziina yaghuz-zuuna 'aswaa-tahum 'inda Rasuulil-laahi 'ulaaa-'ikal-laziinam-taha-nal-laahu quluu-bahum lit-taq-waa: lahum – Magh-firatunw-wa 'Ajrun 'aziim.

3. *Behold, they who lower their voices in the presence of God's Apostle – it is they whose hearts God has tested (and opened) to consciousness of Himself; (and) theirs shall be forgiveness and a reward supreme.*

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

'In-nal-laziina yunaaduu-naka minw – waraaa-'il-Hujuraati 'ak-tharuhum laa ya'-qiluun.

4. *Verily, (O Prophet) as for those who call thee from within thy private apartment – most of them do not use their reason:*

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Wa lau 'an-nahum sabaruu hat-taa takh-ruja 'ilayhim lakaana khayral-lahum: wal-laahu Ghafuurur-Rahiim.

5. for, if they had patience (to wait) until thou come forth to them (of thine own accord), it would be for their own good.

Still, God is much forgiving, a dispenser of grace.

This verse ordains perfect and implicit obedience and reverence to the Holy Prophet (S). It is implied that none should sit before the Holy Prophet (S) but in a respectable posture and none should even go before him while walking along with him on the way but to be behind him. When there is a discourse with him or before him, not to sound any verdict of one's own opinion, unless the Holy Prophet (S) himself grants his own decision.

Before this verse was revealed, people used to come and stand out of the apartment in which the Holy Prophet (S) lived and shout, calling him by name 'O Muhammad! come out!'. When addressing him they would call him by name.

Annoyance of the Holy Prophet (S)

Surah Al – Ahzab, 33:57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

'In-nal-laziina yu'- zuunal laaha wa Rasuulahuu la-'anahumul-laahu fid-dunyaa wal 'Aakhirati wa 'a-'ad-da lahum 'Azaabam-mubiinaa.

57. Verily, as for those who (knowingly) annoy God and His Apostle – God will reject them in this world (i.e. exclusion from His Grace) and in the life to come; and shameful suffering will He ready for them.

Characteristics of the Choicest & Closest Companions of the Holy Prophet (S)

Surah Al – Fath, 48:29

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ

فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطَأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ
سَوْبِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muham-madur – Rasuulul-laah: wal-laziina ma-‘ahuuu ‘a-shid-daaa-‘u ‘alal-kuf-faari ruha-maaa-‘u
bay-nahum taraahum ruk-ka-‘an-suj-jadan – yabtaghuuna Fazlam-minal-laahi wa Rizwaanaa.
Siimaahum fii wujuuhihim-min ‘atharis-sujuud. Zaalika mathaluhum fir-Tawraati wa mathaluhum fil-
'Injiil; kazar-‘in ‘akhraja shat-‘ahuu fa-‘aazarahuu fastagh-laza. Fastawa; ‘alaa suuqihii yu-‘jibuz-zur-
raa-‘a li yaghiiza bihimul-kuf-faar. Wa-‘adal-laa – hul-laziina ‘aamanuu wa ‘amilus-saalihaati minhum-
Magh-firatanw-wa ‘Ajran ‘aziimaa.

*29. Muhammad is Allah's (swt) Apostle; and those who are (truly) with him are firm and unyielding
towards all deniers of the truth, (yet) full of mercy towards one another. Thou canst see them bowing
down, prostrating themselves (in prayer), seeking favour with Allah (swt) and (His) goodly acceptance:
their marks are on their faces, traced by prostration.*

*This is their parable in the Torah as well as their parable in the Gospel: (they are) like a seed that brings
forth its shoot, and then He strengthens it, so that it grows stout, and (in the end) stands firm upon its
stem, delighting the sowers....*

*(Thus will God cause the believers to grow in strength,) so that through them He might confound the
deniers of the truth. (But) unto such of them as may (yet) attain to faith and do righteous deeds, God has
promised forgiveness and a supreme reward.*

‘Those who are (truly) with him’ could never be any of the companions who remained with the Holy
Prophet (S) when it served their own purpose in peace and prosperity and deserted him and took to their
heels from the battle-fields leaving him in the midst of his enemies as done at Ohad and Hunain –
history will give the names of these deserters among the companions. And those who sat quiet on the
Day of Badr and Ahzab (Khandaq) and returned defeated by the enemies of Khaiber frightened, and
refused to go even as a messenger to the Meccans to carry the message of the Holy Prophet (S) on the
day of the first attempt for the pilgrimage.

Was it not ‘Ali’ who laid himself down in the bed of the Holy Prophet (S) and covered himself with the
same mantle which the Holy Prophet (S) used, and helped him to escape from the house surrounded by
the enemy on the night of Hijrat, risking his life under the swords of the plotters?

Was it not ‘Ali’ who stood single handed fighting the enemy and protecting the life of the Holy Prophet
(S) when every one of his companions had deserted and ran away saving their lives in the battle of
Ohad and Hunain?

Was it not ‘Ali’ who provided for the beggar even when he was approached while he was in prayer in the
Mosque at which the verse in **Surah Maaida, 5:55** was revealed?

Was it not 'Ali' and his family who gave away their bread to the poor for three days, themselves fasting consecutively at which the verse in **Surah al-Insaan, 76:8-9** was revealed?

These are the ones referred to here.

The pity is whenever any interpretation of any verse brings out the super excellence of the holy personalities of the Ahlul Bayt, some commentators have tried to include all the companions of the Holy Prophet (S), in spite of their knowing fully about the personal qualities, character and the conduct of every one of them particularly of those brought in comparison or contrast to that of the holy Ahlul Bayt (a). Can anyone deny any of the disloyalties, treacheries and the desertions on the part of some of those who called themselves as the companions of the Holy Prophet (S), dreading the disbelievers and escaped from the battlefield at Ohad and Hunain. Could this ever be in any sense whatsoever, taken as the firmness against the disbelievers?

It would therefore be most appropriate and just to conclude that the whole of the above verse refers to 'Ali' and to those of the holy Ahlul Bayt (a), who possessed all the qualities of personal excellence mentioned in this verse.

Mubahila and its importance in Defining Who are The Ahlul Bayt in Surah 33 (Surah Al-Ahzaab) Ayat 33

Surah Ali-'Imran, 3:61

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا

وَأَبْنَاؤَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى
الْكَاذِبِينَ

Faman haaaj-jaka fiihi mim-ba'-di maa jaaa-'aka minal-'ilmi faqul ta-'aalau nad-'u'ab-naaa-'anaa wa 'ab-naaa-'akum wa nisaa -'anaa wa nisaaa-'akum wa 'anfusanaa wa'anfusakum summa nabta - hil fanaj -'alla-natallaahi alal-kaazibiin.

61. And if anyone should argue with thee about this (truth) after all the knowledge that has come unto thee, say: "Come ! Let us summon our sons and your sons, and our women and your women, and ourselves and yourselves; and then let us pray (together) humbly and ardently, and let us invoke God's curse upon those (of us) who are telling a lie."

This verse is a reference to the historic Mubahila or the Spiritual Contest with the Christians of Najran. At the appointed hour the Holy Prophet (S) entered the field with Hussein (a) in his lap, Hasan (a) holding his finger and walking beside him, Lady Fatima (a) following him and Ali (a) behind her.. The Holy Prophet (S) then raised his hands towards heaven and said *“Allahumma haa’oolaae Ahlu-Bayti” i.e. Lord these are the people of my house.* At the appearance of these godly souls with the hallow of the divine light radiating from their holy faces, the chief monk who had brought the selected group of Christians, began to gaze at their faces and exclaimed *“By God! I see the faces which, if they pray to God for mountains to move from their places, the mountains will immediately move.”*

This historic event has a great significance with regard to what it discloses about those who accompanied the Holy Prophet (S) on that memorable and unique occasion of highest sanctity. Many great Sunni scholars, commentators and traditionalists have given the details of the event with the various aspects of its significance, saying :

- a. The event unquestionably establishes the truth about the spiritual purity and the holiness of the holy Ahlul Bayt (a).
- b. It proves beyond all doubts as to who are the members of the family of the Holy Prophet (S), i.e., the holy Prophet’s Ahlul Bayt (a).
- c. The seriousness and the solemnity of the occasion demands absolute purity, spiritual as well as physical in the individuals, to serve in the fateful occasion for the Holy Prophet (S) to present them to Allah (swt) as the best of His creation to be heard in their prayers for the Truth.

Thus it was unquestionably and firmly established and openly proved beyond all doubts before the huge crowds of the Muslims as well as the non-Muslims to bear witness that the Holy Prophet (S), his daughter Lady Fatima (a), her sons, and her husband are the divinely purified ‘*Ahlul Bayt*’, addressed to, in ***Surah al-Ahzaab, 33:33*** and none else, for Allah’s (swt) command in this verse contains plurals as regards each kind of the relations to be summoned for the event, i.e., to call sons, women, and the selves to invoke the heavens curse on the liars, but the Holy Prophet (S) took only two children whereas there were innumerable other children of his followers, only one lady was taken whereas there were nine other ladies in his own household who were his wives among who were the daughter of Abu Bakr and also of Omar; and only one soul Ali (a), who is called as one of the ‘Selves’ of the Holy Prophet (S) ‘*Anfosona*’ was taken, whereas there were those who claim to be his companions and very close companions too. This act of the godly selection on the part of the Holy Prophet (S), loudly declares that there were no others either among the children or the women or the other adults to be compared to these godly souls in their personal purity and holiness.

The whole Muslim world recognizes these five as the ‘*Panjatane-Pak*’ the ‘Pure Five’ and this sacred term is not used for any others.

Directives to the Holy Prophet's (S) Wives and his Holy Ahlul Bayt (a)

Surah Al – Ahzab, 33: 28–33

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ

أُمْتِعَنَّ وَأَسْرَحَنَّ سَرَّاحًا جَمِيلًا

Yaaa – 'ay-yuhan – Nabi-yu qul li-'azwaajika 'in-kuntun-na turidnal-hayaatad-dunya wa ziinatahaa fata-'aalayna 'umat-ti'-kun-na wa 'usar-rih-kun-na saraahan-jamiilaa.

28. O Prophet! Say unto thy wives: "If you desire (but) the life of this world and its charms – well, then, I shall provide for you and release you in a becoming manner;

وَإِن كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

Wa 'in-kuntun-na turidnal-laaha wa Rasuulahuu wad-Daaral-'Aakhirata fa-'in-nal-laaha 'a-'ad-da lil-Muhsinaati minkun-na 'ajran 'aziima.

29. but if you desire Allah (swt) and His Apostle, and (thus the good of) the life in the hereafter, then (know that), verily, for the doers of good among you God has readied a mighty reward!"

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

Yaa-Nisaaa – 'an – Nabi-yi man-ya'-timinkun-na bifaahishatim – mubay-yinatin – yu-zaa-'af lahal-'Azaabu zi'-fayn: wa kaana zaalika 'alal-laahi yasiiraa.

30. O wives of the Prophet! If any of you were to become guilty of manifestly immoral conduct, double (that of other sinners) would be her suffering (in the hereafter): for that is indeed easy for God.

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا
رِزْقًا كَرِيمًا

Wa Man-yaqnut minkun-na lil-la-hi wa Rasuulihii wa ta'-mal saalihan-nu'-ti-haaa 'ajrahaa mar-ratayni
wa 'a'-tadnaa lahaa Rizqan-kariimaa.

31. *But if any of you devoutly obeys God and His Apostle and does good deeds, on her shall We bestow her rewards twice-over: for We shall have readied for her a most excellent sustenance (in the life to come).*

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي
فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

Yaa-Nisaaa-'an – Nabiyyi lastun-na ka-'ahadim-minan-ni-saaa-'i 'init-taqaytun-na falaa takhza'-na
bil-qawli fayatma-'al-lazii fii qalbihii marazunw-wa qulna qawlam-ma'ruufaa.

32. *O wives of the Prophet! You are not like any of the (other) women, provided that you remain (truly) conscious of God. Hence, be not over-soft in your speech, lest any whose heart is diseased should be moved to desire (you): but, withal, speak in a kindly way.*

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا

Wa qarna fii buyuu-tikun-na wa laa tabar-rajna tabar-rujal-Jaahi-liyyatil-'uulaa wa aqim-nas-Salaata
wa 'aatiinaz-Zakaata wa 'ati'-nal-laha wa Rasuulah. 'In-namaa yuriidul-laahuliyuz-hiba 'ankumur-rijsa
'Ahlal-Bayti wa yutah-hirakum tat-hiiraa.

33. *And abide quietly in your homes, and do not flaunt your charms as they used to flaunt them in the old days of pagan ignorance; and be constant in prayer, and render the purifying dues, and pay heed unto God and His Apostle: for God only wants to remove from you all that might be loathsome, O you members of the (Prophet's) household, and to purify you to utmost purity. {Ayat-e-Tathir - The Ahlul-Bayt's (a)}*

The verses referring to the wives of the Holy Prophet (S), clearly indicates that the wives of the Holy Prophet (S), were not of equal footing in faith and fidelity. Of them were those inclined towards worldly pleasures and some were inclined toward the external happiness of the life in this world and no

assurance had been granted to any of them of their success in their life hereafter. The wives of the Holy Prophet (S) during their wedlock was not free from the impurities of mischief, envy, greed, intrigue, pride and prejudice.

There are incidents and even verses in the Qur'an which relates the Holy Prophet's (S) displeasure of this misconduct in his wives, where he even goes to the extent of taking an oath not to go near them for a period of time. This is the reason that they could not be included in the last clause of the verse 33 above in which is given the highest standard of purity referring to the Ahlul Bayt (a), i.e., the People of the House of the Holy Prophet (S).

This is the reason that throughout these verses referring to the wives of the Holy Prophet (S), the personal pronoun used is in plural in the feminine gender, but in that celebrated verse 33, the pronoun used is plural in the masculine gender. Always for a mixed assembly of men and women, the Qur'an uses the masculine gender.

This transition in the grammatical use of the language, makes it quite obvious that this clause is quite a different matter used for a different group other than the previous one, and has been suitably placed here to show a comparative position of the Ahlul Bayt in contrast to the wives of the Holy Prophet (S).

When this verse (***Surah al-Ahzaab, 33:33***) was revealed, the Holy Prophet (S) was in the house of Umme-Salema. At the revelation of: "***Verily willeth God to keep away impurity from you O People of the House! and He purifieth you with the perfect purification,***" (***Surah al-Ahzaab, 33:33***) the Holy Prophet (S) assembled his daughter Fatima (a), her two sons Hasan (a) and Hussein (a) and her husband, his cousin Ali (a) and covered the group including himself with his own mantle and addressing God said:

"O God! These constitute my progeny! Keep them away from every kind of impurity, purified with perfect purification."

Umme Salma, who was indeed among the righteous wife of the Holy Prophet, witnessing this marvellous occasion, humbly submitted to the Holy Prophet (S) "O Apostle of God! May I also join the group?" to which the Holy Prophet replied, "No, remain thou in thine own place, thou art in goodness."

Even Ummul Momineen Ayesha has reported this occasion.

There is not even a single, even inauthentic tradition to show that the Holy Prophet (S) included the wives in the verse of ***Surah Ahzaab, 33:33***.

Assurance (To Holy Prophet (S)) of Tranquillity & Happiness after Trials and Tribulations

Surah al-Inshira, 94: 1-8

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

'Alam nash-rah laka sadrak?

1. *Have We not opened thy heart,*

وَوَضَعْنَا عَنْكَ وِزْرَكَ

Wa waza'-naa 'anka wizrak

2. *and lifted from thee the burden*

الَّذِي أَنْقَضَ ظَهْرَكَ

'Al-lazii 'anqaza zah-rak?

3. *that had weighed so heavily on thy back?*

وَرَفَعْنَا لَكَ ذِكْرَكَ

Wa rafa'-naa laka zik-rak?

4. *And (have We not) raised thee high in dignity?*

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

Fa-'in-na ma-'al-'usri yusraa.

5. *And, behold, with every hardship comes ease:*

إِنَّ مَعَ الْعُسْرِ يُسْرًا

'In-na ma-'al-'usri yusraa

6. *verily, with every hardship comes ease!*

فَإِذَا فَرَغْتَ فَانصَبْ

Fa-'izaa faragh-ta fansab,

7. Hence, when thou art freed (from distress), remain steadfast,

وَالِى رَّبِّكَ فَارْغَبْ

Wa 'ilaa Rab-bika far-ghaab.

8. and unto thy Sustainer turn with love.

While this verse is an assertion from Allah (swt) that He has given the heart of the Holy Prophet (S), the greatest expanse for knowledge, it is also a prophetic announcement of the mention or the eminence of the Holy Prophet (S) being raised to glorious heights both in this world and in the hereafter, high above the mention of any one in the world. Bringing into account the 'Salawat' or the salutation, every Muslim is obliged to recite it at least in each of the five times daily prayer.

There is none in the world to be compared to the Holy Prophet (S) in this regard for the name of no other apostle of God, is mentioned in such abundance. This prophesy was made when the Prophet (S) was a solitary figure, not much recognised even by the people of his own place and when most of the people in his surroundings were hostile to him. The whole life of the Holy Prophet (S) was of persecution, difficulties and toil, dangers and worries. The repeated statement here is to give emphasis to the promise and its assurance of the ultimate triumph of the cause even though in the earlier stages the situation was utterly hopeless and the survival of the Holy Prophet (S), the Muslims and the very name of the faith, Islam, seemed to be an impossibility.

Reasons stated by Allah (swt) for making the Prophet (S) sign the Treaty of Hdaybiyyah

Surah Al – Fath, 48:25

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ
وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ
مَعْرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابًا أَلِيمًا

Humul-laziina kafaruu wa sad-duukum 'anil-Masjidil - Haraami wal - hadya ma'kuufan 'ay - yablugha mahil-lah - Ha-raami wal - hayda ma'kuufan 'an - yablugha mahil-lah. Wa lau laa rijaalum-Mu'-minuuna wa nisaaa-'um-Mu'minaa-tul-lam ta'-lamuuhum 'an-tata-'uu-hum fatusii-bakum -minhum-ma-'ar-ratum-bi-ghayri 'ilm, li-yudkhalal-laahu fii Rahmatihii may-yashaaa'. Lau tazay-yaluu la-'az-zabnal-laziina kafaruu minhum 'azaaban 'aliimaa.

25. [It was not for your enemies' sake that He stayed your hands from them: for] it was they who were bent on denying the truth, and who debarred you from the Inviolable House of Worship and prevented your offering from reaching its destination. And had it not been for the believing men and believing women (in Mecca), whom you might have unwittingly trampled underfoot, and on whose account you might have become guilty, without knowing it, of a grievous wrong -: (had it not been for this, you would have been allowed to fight your way into the city: but you were forbidden to fight) so that (in time) God might admit to His grace whomever He wills. Had they (who deserve Our mercy and they whom we have condemned) been clearly discernible (to you), We would indeed have imposed grievous suffering (at your hands) on such of them as were bent on denying the truth.

1. do not allow your own desires to have precedence

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